Christian Mysticism

BY
MAX HEINDEL

THE
ROSICRUCIAN
FELLOWSHIP

WHY I AM A

ROSICRUCIAN

Why I Am a Rosicrucian

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Not infrequently we find that some one takes the platform to explain why he is a Baptist, Methodist, or Christian Scientist, and what his particular faith may be. We have often been asked by our students for something which would help make plain to their associates why they had embraced the teachings of the Elder Brothers given through the Rosicrucian Fellowship, in preference to the faith which they had left. We will, therefore, endeavor to give a succinct resume of reasons which appeal to us as sufficient, but students will doubtless find many other reasons equally good or better, which they may add verbally to what is here said.

It should be made clear in the very beginning that students in the Rosicrucian Fellowship do not call themselves Rosicrucians. That title applies alone to the Elder Brothers, who are the hierophants of the Western Wisdom Teaching. They are as far beyond the greatest living saint in spiritual development, as that saint is above the lowest fetish worshiper.

When the bark of our life sails lightly upon smooth summer seas, wafted along by the fair winds of health and prosperity, when friends are present on every hand, eager to help us plan pleasures which will increase our en-

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joyment of this world's goods, when social favors or political powers come to us to gratify our every wish in whatever sphere our inclinations seek expression, then, indeed, we may say and seem justified in saying with our whole heart and soul, "This world is good enough for me." But when we come to the end of the smiling sea of success; when the whirlwind of adversity has blown us upon the rocky shores of disaster and a wave of suffering threatens to engulf us; when friends have failed and every human help is as far off as it is unavailing, then we must look for guidance to the skies as does the mariner when he steers his ship over the waste of waters.

But when the skipper scans the sky in search of a star whereby to steer the ship safely, he finds that the whole heavens are in motion, therefore to follow almost any one of the myriad of wandering stars visible to the eye would be disastrous. To meet the requirements the guiding star must be perfectly steadfast and immovable, *and there is only one such, namely, the North Star.* By its guiding light the mariner may steer in full confidence and bring his ship to the haven of rest and safety. Likewise one who is looking for a guide to which he may trust in days of sorrow and trouble should embrace a religion founded on eternal laws and immutable principles, one able to explain the

mystery of life in a logical manner so that the intellect may be satisfied while at the same time a system of devotion is included that may satisfy the heart; thus these twin factors in life will receive equal satisfaction. Only when man has a clear intellectual conception of the scheme of human development is he in a position to range himself in line therewith. And when it is made clear to him that this scheme is beneficent and benevolent in the very highest degree, that all is truly ruled by divine love, then this understanding will sooner or later call out in him a true devotion and heartfelt acquiescence which will awaken in him a desire to become a co-worker with God in the world's work.

When seeking souls come to the door of the church to seek surcease from sorrow, they cannot be satisfied with such platitudes as that it is the will of God that sorrow and suffering have come to them, that in His divine providence He has seen fit to scourge them, and that they must take it as an indication that He regards them as His beloved children and be satisfied no matter what happens. They cannot see that Deity does justice when He makes some rich and many poor, a few healthy and many sickly, and it is only too often in evidence that iniquity is prosperous while rectitude is in rags.

The Rosicrucian teaching gives clear

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and logical information concerning the world and man; it invites questions instead of discouraging them, so that the seeker after spiritual truth may receive full satisfaction intellectually; and its explanations are as strictly scientific as they are reverently religious. It refers us for information regarding life's problems to laws that are as unchangeable and immutable in their realm of action as the North Star is in the heavens.

Though the world whirls upon its axis at the rate of 1000 miles per hour, we stand safely anywhere upon its surface because the principle of gravity prevents us from being hurled into space by the terrific speed. We know that the law of gravity is eternal; it will not act today and suspend action tomorrow. When we enter a hydraulic elevator we rest safely upon a column of water because that fluid is more incompressible than most solids, and this property is the same yesterday, today, and forever. Were its action suspended for even a few moments, thousands of people would fall to their death; but it is steadfast and sure, therefore we trust it implicitly.

The law of cause and effect is also immutable; if we throw a stone into the air, the act is not complete until by gravitation it has returned to earth. "*Whatsoever a man soweth that shall he also reap,*" is the way this law is

expressed in the realm of morals. "The mills of God grind slowly, but they grind exceeding small," and once an act has been done, the reaction will come sometime, somewhere, as surely as the stone that was thrown into the air will return to the earth.

But it is manifest that all of the causes that we set going in life do not ripen in the present existence, and it therefore follows that they must find their fruition somewhere else at some other time, or the law would be invalidated, a proposition that would be as absolutely impossible as that the law of gravitation could be suspended, for either would make chaos out of cosmos. The Rosicrucian teachings explain this by a statement that man is a spirit attending the School of Life for the purpose of unfolding latent spiritual power, and that for this purpose he lives many lives in earthly bodies of increasingly finer texture, which enable him to express himself better and better. In the lower grades of this school of evolution man has few faculties. Each life-day he comes to school in the morning of childhood, and is given lessons to learn, and at night when old and gray the nursemaid of nature, Death, puts him to sleep, that he may rest from his labors until the dawn of another life-day when he is given a new child body and new lessons. Each day, "Experience," the teacher of

the school, helps him to learn some of the lessons of life, and gradually he becomes more and more proficient. Some day he will have learned the entire curriculum of the school, which includes building bodies as well as using them. Thus when we see one who has few faculties, we know that he is a young soul who has gone to life's school only a few days; and when we find a beautiful character, we recognize an old soul who has spent much time in mastering its lessons. Therefore we do not despair of God's love when we see the inequalities of life, for we know that in time all will be perfect as our Father in Heaven is perfect.

The Rosicrucian teachings also take the sting of sorrow out of the greatest of all trials, the loss of loved ones, even if they have been what is called wayward or black sheep; for we know that it is an actual fact that *in God we live and move and have our being;* hence, if one single soul were lost, a part of God would be lost, and such a proposition is absolutely impossible. Under the immutable law of cause and effect we are bound to meet these loved ones sometime in the future under other circumstances, and there the love that binds us together must continue until it has found its fullest expression. The laws of nature would be violated if a stone thrown from the earth were to remain suspended in the atmosphere,

and under the same immutable laws those who pass into the higher spheres must return. Christ said, "Ye must be born again," and "If I go to my Father, *I will return.*"

But although our reason may reach into the mysteries of life, there is still a higher stage, *actual first-hand knowledge.* As a matter of fact the foregoing propositions are capable of verification by each one, for we all have a *sixth sense* latent in our being, which will sometime enable us to view the spiritual worlds with the same distinctness as that with which we see the temporal. This sixth sense will be developed by all in the course of evolution, and there are certain means whereby it may be developed now by all who care to take the necessary time and trouble to do so. Some have done this, and they have told us of their travels in the land of the soul. We believe their testimony concerning that place just as we believe what people who have traveled in Africa or Australia tell us of those countries. And just as we say that *we know* the earth rotates upon it axis and revolves in its orbit around the sun because we have been thus informed by scientists who have made the investigations and calculations that establish these facts, so also we say that *we know* that the dead live, and that whether dead or alive, in the body or out of it, we are all enfolded in the

love of our Father in Heaven, without whose Will not the smallest sparrow falls to the ground; and that He cares for all and orders our steps in harmony with His plans to develop our spiritual powers to the highest possible degree.

Eye has not seen nor ear heard the glories that are yet in store for us, but Oliver Wendell Holmes has expressed a little of what we may look forward to in the following lines:

"Build thee more stately mansions,
O my soul!
As the swift seasons roll.
Leave thy low vaulted past,
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

So because of the logical soul-satisfying philosophy of life given by the Rosicrucians, we follow their teachings in preference to other systems, and invite others who wish to share the blessings thereof to investigate.

A Correspondence School in this Christian Mystic Teaching of the Rosicrucians is conducted by the Rosicrucian Fellowship, Oceanside, Calif.

Further information will gladly be given upon request.

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BY MAX HEINDEL

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